



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

Last Shabbat, we were privileged to host **Rabbi Gavriel Friedman**, of Aish Hatorah, as our guest speaker. He inspired our students with his shiurim, especially focusing on the mitzvah of being “dan l’chaf z’chut.”

On Sunday night, we began our commemoration of **Yom Hazikaron** with a lecture by **Tzvi Sperber**, who has enthralled our students for years with his extraordinary skills. The next morning we traveled to **Har Herzl**, Israel’s main military cemetery, where our students heard about the many brave men and women who died defending our country. We then returned back to Tiferet, where a shiur

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תורת תפארת

The Price of Freedom

Rav Elie Mayer
Parashat Behar

Parshat Behar introduces the Mitzvah of Yovel, the year marking the conclusion of the seven Shmitta cycle. The Mishna in Mesechet Rosh Hashana teaches the mitzah to blow shofar on Rosh Hashana and on Yom Kippur of Shanat Yovel. The Gemara on 34b teaches that the Yom Kippur shofar blowing of shanat Yovel followed the same sequence as on Rosh Hashana - Tekiah-Teruah-Tekiah. Chazal teach us that the shofar reminds us of the Akeidat Yitzchak. When we hear the shofar we are reminded of the dedication and self-sacrifice of Avraham and Yitzchak. Based on this association, Rabbi Yissachar Frand teaches in the name of Rav Elyakim Schlesinger that the Tekiah, Teruah and Tekiyah of Yovel are also reminiscent of Akeidat Yitzchak. Therefore, on Yovel we are also reminded about the importance of mesirut nefesh.

20 years ago, 19 year old Sergeant Nachshon Wachsmann, an American Israeli of the Golani Brigade of Tzahal, was kidnapped by Hamas terrorists. Hamas demanded the release of over 200 terrorists from Israeli prisons or they would execute Nachshon. On Thursday night, with 24 hours until the ultimatum, Jews all over the world and from all the walks of life prayed for Nachshon. Over 100 000 gathered at the Kotel to pray for his safety. At the request of Nachson’s mother Esther, women all over the world lit an extra candle on Friday night, the night of the deadline for her son. At the hour of the ultimatum, an elite IDF commando unit conducted a rescue mission and failed. Nachshon was murdered and the unit’s commander Nir Poraz was killed.

At the levaya, Rav Wachsmann asked his Rabbi to say the following during the eulogy: a father would always like to say “yes” to all of his children’s requests, however, sometimes he has to say “no” even though the child may be distraught and not understand why. “So too,” said Rabbi Wachsmann, “our Father in Heaven heard our prayers and though we don’t understand why, His answer was ‘no’.”

These tragic events were extensively covered by the Israeli media. During the Shiva, a

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Mazal Tov!

Mazal Tov to Daniella (Listman, 5768) and Eli Rosenberg on the birth of their son, Pinchas Zvi Dov! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!

Mazal Tov to Daniella (Strick, madricha) and David Farin on the birth of a baby boy! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!

Two Sides of Yom Haatzmaut Tali Wolfset (5774)

Yom Haatzmaut is a very special and moving day for all the Jewish people. 66 years ago Jewish sovereignty returned to the land of Israel. The accomplishments of the state of Israel in the last 66 years is something every Torah observant Jew should be proud of.

Right after the Holocaust where 1/3 of the Jewish population was wiped out and where every major Torah institution in Europe was wiped out, little by little, Torah began to grow in Israel. Today in Israel there are hundreds of yeshivot teaching Torah and hundreds of thousands of students learning Torah every day.

We have a special government that is committed to Torah law. On Shabbat, every official government office is closed. El Al doesn't fly. The army must serve only kosher food. The Hebrew language has returned and is the spoken language in Israel. This should make us all proud of our nation. But more than that we are *zoche* to witness the *נבואה*, where the Jewish people all over the world are coming back to Israel. We are able to daven at the kotel, the outer wall of the *בה"מק*. But I must admit, it is there, when I am standing at the kotel that I find myself with conflicting emotions. There I am able to see two mosques where the *בה"מק* once stood. The *pasuk* at the end of *איכה* comes to mind

"על הר ציון ששמים שועלים הלכו בו"

"On the mountain of *ציון* which is desolate, the foxes walk upon it." The *אבן עזרא* adds that the word *הלכו* is telling us that the people (our enemies) brought the foxes to desecrate our *בה"מק*. So I feel two emotions on this day. One is happiness, but the other is sadness and sorrow as the *בה"מק* stands in ruins. Perhaps our wise *חכמים* gave us a solution for these ambiguous feelings, that at every wedding, on the happiest day of one's life, he should do some acts of mourning to remember the *בה"מק*. For example we break the glass and put ashes on the head of the *חתן*. This tells us that our happiness cannot be complete while our *בה"מק* lies in ruins. Although I am happy, I realize something is missing. The *רמבם's* words come to mind

אני מאמין באמונה שלמה בביאת המשיח ועף על פי שיתמהמה עם כל זה אחכה לו בכל יום שיבא

Let us hope next year we will all be here to witness the building of the *בה"מק* במהרה בימינו.



This Week in Tiferet (cont.)

by **Rabbi Shalom Gold**, enabled us to transition from the sadness of Yom Hazikaron, to the joy of **Yom Haatzmaut**. That night, we participated in a special Tefilla Chagigat with our adopted shul, Ahavat Tziyon, enjoyed a special seudat hodaa at Tiferet and joined the community chagiga here in Ramat Beit Shemesh.

On Tuesday morning we continued our celebration of the day by visiting the **Israel Tank Museum** in Latrun, site of an important battle during the War of Independence. Finally the day ended with our traditional barbecue in the park where we enjoyed delicious food along with our students, our staff and their families. It was a special experience to be able to enjoy this event alongside so many different other Israeli families who were all celebrating Yom Haatzmaut together.

Special thanks to **Stefani Schaechter** for organizing the decorations for Yom Haatzmaut, and to **Jen Weitzman** and **Tali Wolfset** for their inspirational Divrei Torah.



Vaad this week given by Paulette Franco

תורת תפארת (המשך)

journalist asked Nachshon's father how he could be so spiritually and emotionally secure in the face of the murder of his son. Rabbi Wachsman attributed it to his daily careful recitation of an often-ignored part of the morning prayers: the Akeida that is recited in the Korbanot section. Rabbi Wachsman explained that daily reading of Avraham's emunah and preparedness to sacrifice his son for G-d helped prepare him to sacrifice his own son.

This past week, before celebrating the 66th year of Independence of the State of Israel, Israel mourned the sacrifice of 23 169 sons and daughters who gave their lives defending our people and country. They are our national Akeidah.

The Gemara (ibid) discusses a dispute as to the exact sound of the Teruah. According to one opinion it is a genuchei ganach, a mourning sound. Others say that it is yelulei yalil, trembling cries and wails. Chazal also teach that we blow the shofar 100 times in conjunction with the sobs of Sisera's mother who cried 100 times when her son did not return home from battle.

On Rosh Hashana, we recite the verse from Tehillim 89:16, "Fortunate is the nation that knows the teruah." In the battle for our survival, we have come to know the Teruah all too well. The genuchei ganach and the yelulei yalil were heard in cemeteries all over Israel on Yom Hazikaron. With the depressing association of the shofar, why is our intimate knowledge of teruah 'fortunate'? Rav Kook interprets the pasuk to mean that "fortunate are those who know how to cope with the challenges of the world, who know how to transcend the teruah of uncertainty and hardship. Despite the doubts and confusion, they are able to "walk in the light of Hashem."

In the Yovel year, freedom is pronounced in Eretz Yisrael. Yovel is a joyous occasion. That being the case, how can we explain the morose association between the shofar of Yovel with the Akeida and its message of sacrifice? Perhaps we can answer that our freedom often comes at a price. The freedom of Am Yisrael comes from the sacrifice of the generations before us. Lehiyot Am Chofshi b'Artzeinu is a privilege that we enjoy because of 23 169 Jews like Nachson Wachsman who understood the message of the Shofar. As we celebrate the independence of the 6.13 million Jews who live in freedom in our homeland, we pray for the Shofar Gadol that will complete the ingathering of the exiles, resurrect the dead and proclaim the culmination of our redemption.

Shabbat Shalom!